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BAPTIST MISSIONARY SOCIETY.

The Chairman, G. T. Kemp, Esq., *of Rochdale.* We recognise to-day one of those great gatherings which this season of the year brings from the country to London,—a tidal flood, representing the christian and the philanthropic life of the country. This comparatively old society is among the earliest that makes its appearance in this hall; and I wish it might be so, that our meeting to day should help to give a tone to some of the varied meetings that will follow us here, that this may be the commencement of a series of May meetings that will have a wide, deep, and hallowed effect. There is one idea which I would throw out, and that is the necessity, as far as possible, of giving a sense of reality to the work in which we are engaged. There is a great deal of excitement at these meetings, and we are, perhaps, tempted by the charms of oratory and other things to overlook the work itself in that which is only adventitious, and so lose the true sense of reality. We have heard of debates lately said to be wanting in reality; and there is, I fear, a great want of this same deep-felt truthfulness and reality in religious matters. But our object is essentially a real one. If we could see anything of the sin and suffering, the sorrow and the darkness that is spread over the world, we should say that heathenism is a reality; and if we could more vividly realise by faith Him who smiles upon the meanest effort for his sake, we should feel that we have a reality too on our side against this dreadful reality. If we can get this sense of reality it will, I think, affect our hearts, and through our hearts our efforts. We are in danger of falling into a system of routine. There is much to be gained by organization and co-operation, yet there is a great danger of our losing our individuality of effort and of responsibility.

Rev. W. Rosevear, *of Coventry.* I was thinking in how strong a light the first clause of this resolution would be set—a clause referring to what God has already done for this country. If one of the earliest inhabitants of the country, an old Druid for instance, could wake up from his long sleep, and could stand in the midst of us to-day, every eye would be fastened upon him. He might tell you of a period in which he lived and died here upon your own soil, in a darkness dense as that which now hangs over the countries of the East. It may tend to excite gratitude to God for the blessings we enjoy as a nation, and so far to awaken a missionary spirit, if you allow your minds for a moment to travel back into that period. You have, for the time being, separated yourselves from everything of which, as Englishmen, you boast. The art, the science, the commerce, the engineering, the works of genius, and the brighter works of christian benevolence, which everywhere adorn your cities, and those cities themselves, have melted away like a dream. You are standing there at the edge of a dark forest. Stern men are entering it. That rude pile of stones around which they are gathering is the altar of their religion. They are at their worship. Mark well one of its ceremonies. That flash of light is the reflection from a blade of cold steel lifted up in the noon-day sun to be plunged, by the hand of a priest too, into the heart of a brother man. The dews of heaven falling upon that altar lose their purity and become dyed with blood. The beams of day are tinged by it, and the winds of night moan out from sea to sea that word of terror— blood. Time was when this island was an Aceldama. Before divine providence sent to it christian missionaries from the east, this country was as full of the habitations of cruelty as those dark places of the earth, on whose behalf we this day address special appeal to you, and special prayer to Almighty God. But by some means or other a wonderous change has come over this land. Walk with the ancient Briton across modern England. Ask him to show you some of his old Druidic forests, and, pointing to your manufacturing and commercial cities he might say, There, there they once waved, but they wave no longer; they have disappeared before the genius of a new time, they are displaced by a new creation. Show him the interior of those cities, the machineries at work there, all but instinct with mind, so perfectly do they mould and fashion the rude products of earth into fabrics of varied utility and beauty. Show him the telegraph wire, and the steam-engine flying through bridges thrown over arms of the sea which he used to cross in his little coracle. Show him your harbours and your docks, alive with ships keeping up an unbroken intercourse with all the nations of the world. Stand with him opposite the British temple of to-day, and read there, over its portal, those truths: "God is love. God hath made of one blood all nations of men for to dwell upon the face of the earth. Christ, the wisdom of God; Christ, the power of God. In him is life, and the life is the light of men. Go, therefore, preach the gospel to every creature." And tell him how the spirit of those truths has come to some of the worshippers in that temple with all the force of an apostolic call from the skies. Tell him how they have risen up, not counting their own lives dear unto themselves, and gone forth into the east, and the west, and the north, and the south, and laid in almost every pagan land the foundations of the empire of Christ. You would have disclosed to him things upon his own native soil, and these the growth of a comparatively few centuries, which it had never entered into his heart to conceive. This nation would be to him a new creation. He might say, Why, you have had some miracle worker here; that is the fact. That fact is the secret and glory of our history. But who or what was the miracle worker which lifted this country from barbarism to the pinnacle of the civilised world? Was it Greek thought? Was it Roman law? Or was it that grand old heroism which visited us from the seas and forests of the north, and which still lives in our English blood strong enough, if need be, to thrust back the mightiest invader who ventures his foot upon our soil? No! The miracle worker of which I speak came from a remoter land than either of these. Christianity, armed with the power of God, laid its hand upon the conflicting races, opinions, beliefs, which had been drifted upon our soil in the sweeping down of the old historic nations by the tides of barbarian conquest. It was christianity which gathered these conflicting elements into unity, cast them into a new mould, and breathed into them a new life. It was christianity which gave birth to a new order of men, men with whom edicts of conscience had greater authority than edicts of kings. It was christianity which called out the forces of the individual soul to smite down pagan gods and feudal thrones; with one hand to clear an open space for the nation, and with the other to lead it up to that enviable height on which it now stands. Is this indeed so? Is it indeed true that christianity is the builder and maker of whatever is most truly regal in this kingdom? Then I submit it is a most solemn and sacred duty devolved upon the nation, by the very genius of its history, to be as you have said, sir, a missionary nation, openly and fearlessly to recognise and honour christianity in those idolatrous lands in which providence may have employed it to plant new empires. But what a struggle it had to get even a foot-hold upon her Indian possessions! When Wilberforce brought before the British senate a scheme for the enlightenment of Bengal, a scheme framed by Charles Grant, the first man connected with the government of India who ever ventured to advocate the religious improvement of the natives, it was contemptuously thrust aside by overwhelming majorities in both houses of parliament. And when another scheme, deeper and broader than that which the British senate had dashed to the ground, was rising into existence out of the prayers and spiritual communings of poor men—when a group of baptist ministers, for whom Providence had reserved the honour of which the great and the noble had rendered themselves unworthy, were executing that scheme of theirs, or rather God's scheme, for the salvation of the world, and two missionaries were actually embarked for the east—*then* the British Government rose like a wall across the British seas, and forbade them to pass. And when Carey and Thomas at length stole their way across the deep in a Danish ship, and a church with life in it made its appearance in Hindostan, how many were the instances in which the British Government enthroned itself side by side with the old pagan gods, and joined them in seeking to crush the infant church! But our first mission, sir, in Asia was undertaken and established in the same apostolic spirit as that which first introduced the gospel into Europe. One's admiration of the Serampore mission is unbounded. In it self was forgotten; Christ was all and in all. It belonged to what has been well styled the heroic age of missions. It included men of heroic mould. Large hearted, right brotherly souls, they went on with their self-forgetting, self-denying work, with the regularity and quiet grandeur of a law of nature, and before they went down into their graves they had created, though they knew it not, a new epoch in the world, Hear them at the close of one of their published documents, animating one another thus: "Let us never think that our time, our gifts, our strength, our families, or even the clothes that we wear, are our own. Let us sanctify them all to God and his cause. Let us give ourselves up unreservedly to this glorious work." Listen to Carey in one of his letters to Andrew Fuller: "I can only say that, after my family's obtaining a bare allowance, my whole income, and some months much more, goes for the purposes of the gospel. I am indeed poor, and shall ever be so until the bible is published in Bengalee and Hindostanee, and the people want no further instruction." These men visited India, not as their contemporaries were then doing, in a spirit of avaricious greed,—not to break through treaties and become grand salesmen of native princes and their provinces—not to follow up these unrighteous sales by wasting the country with fire and with sword, and then to leave it uttering its cries to the seas and the winds, while they returned to their own land, and with the magic of ill-gotten gold to rise into seats in the British parliament, to corrupt at home the nation they had dishonoured abroad. No; but they went out to India in the self-sacrificing spirit of the cross of Christ, to give up, for the good of a people they had never seen, their ease, their comfort, their safety, their life, their all; to remember the forgotten, to minister to the neglected, to tell the outcast and the forsaken of a heavenly Father and a heavenly home, to dive down into the depths of Asiatic misery to collect and bring up lost jewels with which to adorn the crown of Him who is the true Lord and King of all lands. Such, sir, were our first missionaries. I do not wonder that the cold page of Southey glowed when his pen began to describe the achievements of these humble mechanics, as he called them. I do not wonder that Lord Wellesley, when governor-general of India, should have said of one of them whom he knew best, "I esteem the good opinion of such a man a greater honour than the applause of courts and parliaments." These were glorious men, and their names are being preserved in a glorious monument. It is rising while I speak. It is composed of more durable material than sculptured marble in Westminster or St. Paul's. As the British empire in India rose out of the little factory there, so the kingdom of Christ, which shall yet stretch from one end of the continent to the other, shall have risen mainly out of the little mission at Serampore. High upon that monument, in the view of the ages, the names of Carey and Marshman and Ward shall be sculptured for ever. What dwarfs we are in the presence of such spiritual giants as these! To carry forward the work they begun we must rise into a higher life, a life moved, like their's, by nothing but the love of Christ. Our hope is in Him. Our expectation is from Him. We believe in God that he loves this poor world, and will work out his divine purpose into its life through the agency of his church. We believe in God that the history of this world, thus far, is little more than a history of preparation — preparation of new fields and of new weapons for his church. God is planting his church in the key positions of the world. Mighty empires stretch before her unsubdued as yet, but by and bye, when wars and mutinies, and when commerce and engineering, have done their respective work, when national barriers are broken down, when broad open highways of national intercourse stretch across all seas and all lands, and the whistle of the steam-engine is heard from equator to pole, then his church shall gather up her strength, grasp her weapons, and conquer the world. Already she has taken the outworks of the empire of idolatry. She is now marching eastward upon the central citadel where satan's seat is. Superstition is losing its hold upon its worshippers. A day cometh when its fearful sceptre shall fall powerless and shivered from its grasp, and the throne from which it first began to cast its terrible spells over the race, shall sink like a millstone into its own native hell amidst the shouts of disenthralled millions, the jubilant songs of a liberated world. Let us, so far as our personal consecration to Christ is concerned, live even now in the light of that future glory. The true millennium of the New Testament, the true millennium for you and for me, does not lie in poetic visions, in theologic dogmas, or in religious gossip, but it lies here in the present hour, in the present work, in the present gift, in the present sacrifice. Do what thou doest to God with thy might; he will join it on to his infinite system, and cause it to rise in magnificence and glory in the future times and seasons which are in his own power.

"Old writers pushed the happy season back, we forward—
Dreamers both. For well I know
That unto him who works and feels he works
This same grand year is ever at the doors."

Rev. C. Larom, *of Sheffield*, must testify to his deep and growing interest in the operations of the society. He had known many of its honoured missionaries, and had corresponded with some of them, while through a lengthened pastorate of the same church he had always encouraged his people to sustain the missionary work. To do justice to that work in an Exeter-hall speech was beyond his power. Even an angel, he believed, would fail to do justice to so great a theme as that of christian missions. No, not the mightiest angel could reach the height of this great argument. There was but One, he believed, in heaven, who could do so. He, upon the travail of whose soul the work of missions rests. But if Jesus Christ himself should suddenly appear in the midst of that assembly, as he did to his disciples soon after the resurrection, what could he say more than urge his followers, by all that he had suffered, and by his glorious ascension and pleadings before the throne, to gird themselves afresh to this great work, to preach the gospel to every creature? The great object of these gatherings was not a forenoon's intellectual gratification, not the gaining of personal honours, nor even the mere acquisition of money, but to have their hearts warmed and elevated. China was open for the gospel, and India preparing more fully to receive it. The necessities of the times demanded of the church in these lands money, men, and prayer, and in proportion as christian people got their hearts into sympathy with the missionary work would these demands meet with a due response. "As surely as I live," saith the Lord, the whole earth shall be filled with my glory." Let this be their encouragement to persevere in their enterprise, and the ground of their hopes of success.

Rev. J. C. Page, missionary from *Barisaul*. There are in India hundreds of Englishmen, and the descendants of Englishmen too, who owe their all to the great cause of missions; and but for the missionary enterprise hundreds of us there had never heard of the gospel of Christ, and had never rejoiced in the hope of salvation through him. For my part I cannot but refer to myself, and I hope you will pardon me in doing so. It is forty-six years ago since your missionary, Mr. Moore, by a word spoken in season, led my father to serious reflection, and that serious reflection led to his conversion. My mother also embraced the truth, and they invited that great missionary, John Chamberlain, and opened their house to him to preach the gospel. Mr. Chamberlain baptized my father and mother in the river Ganges, below the great fort of Munghere. Mr. Chamberlain died, and was succeeded by his most worthy son-in-law, Mr. Leslie, who was, by the Spirit of God, made the instrument of the conversion of my three sisters. I was at that time a boy in a school in this favoured land. I knew little of religion. I knew it was my duty to pray, for a pious mother had taught me that, and I never forgot so to do; but of the saving nature of the gospel of Christ I had no experience. However, I went back to India, was received into a pious home, and then the holy example of a mother—one of the excellent of the earth—and the love and tender solicitude of a pious sister, who seemed determined to snatch my soul from ruin, and the faithful ministry of Mr. Leslie, all three influences unitedly drew me as by a threefold cord, I trust, to the feet of Christ. Mr. Leslie baptized me in Munghere; and from the day of my baptism I prayed God that he would help me all through life to pay back to the cause of missions that which I, my father and mother and sisters, owed to that cause. (Mr. P., having related several pleasing facts of conversion, concluded with an earnest appeal) Shall we draw back? is there any amongst you who will draw back from this glorious work? Never, brethren, never, so long as there is a man amongst us who will go to India. Never, oh, never, so long as there remains a farthing that we can give towards this glorious cause. And never, oh never, thou King of saints, shall we cease to put forth every nerve in thy great cause so long as there remains a single rebel in India against thee, our Sovereign, our Lord, and our God! The resolution was then passed unanimously.

Rev. Dr. Boaz, *of the London Missionary Society, late of Calcutta.*—I do not know why my friend Mr. Trestrail has expatriated me to China, where I have not been, for the resolution has no reference to India, where I have been. However, China contains 350 millions of immortal and responsible beings, and your mission has, in the good providence of God, been permitted to take a part in attempting to evangelise that great country for Christ, and you have the earnest of a large success, in connection with other societies, in that success which has already crowned the efforts of christian missions. China always presents to me the aspect of a dark cloud, with a very beautiful silver or golden fringe. That fringe is composed of some 1200 converts from the Chinese people living on the sea-board of that vast empire. These converts, constituting christian churches, connected with different evangelical Protestant societies, are an earnest of what the gospel can do, and what the gospel will do, for the millions of China. While referring to that country I cannot help feeling that I am in the midst of baptists, that I am comparatively an orphan christian here; and yet I feel that you have most generously taken me in, and I believe that you will treat me kindly. For though you are baptists, you are christians, and there is a sort of freemasonry amongst christians which unites them heart to heart and hand to hand in that great enterprise in which we are all engaged—the conversion of the world to Christ. In looking at the history of your own mission there are certain things that strike me as very remarkable tokens of the Divine approbation. If I cast my mind back for a very few years, and travel into one of the midland counties of England, I see there, not a great gathering of christians, with a large assembly of ministers like the present, but we should have seen a small handful of ministerial brethren, and, in their midst, there would have risen a young man, with a fine intellectual forehead, and a sparkling eye, full of christian genius and benevolence; and that young man, with a tremulous voice, said to his brethren, "Brethren, let us discuss the duty of the church to send the gospel of Christ to the heathen." All at once we should have seen a stern massive man rise up, and say, "Young man, sit down. If God pleases to convert the heathen he will not ask either you or me." That scene was enacted between John Ryland, the father of your great doctor, and William Carey, then a stripling, and afterwards the great Dr. Carey. Soon afterwards I should have seen that same young man rising up to preach a sermon, such a one that moved the hearts of his congregation. After that came a private subscription, not a golden one, but a silver one, the sum of £13 16s. 3d., with which to convert the whole world to Christ. And at that time, I find it written in Marshman's book of the "History of the Times," Fuller says, "We have not a *squire* to take the chair, nor an *orator* to plead the cause." How are the times changed! Instead of £13 16s. 3d., your income last year was £29,000. Instead of a minister getting up to denounce this thing, and to say, "God will take care of his own work," you have your hundreds of ministers applauding, not a motion only, but action and its success. When your missionaries first went out to India, they were looked upon with suspicion, as men who did not deserve the countenance and support of the government, and were not permitted to live within the British territory, but had to seek a homestead in the little settlement at Serampore. I remember old Mrs. Marshman giving me the history of their first night's residence and their morning repast at Serampore, and she was one of God's women in the world. Remember, God's work is done in the earth, not by his men only, but also by his women. And his women often do his work better than his men. She said, "When we first came, we thought we should have to live in houses like the natives. But, instead of that, we were taken to a very large house, were accommodated with very comfortable apartments. In the morning when we came down to breakfast (I was in company with one of my sisters) we entered the room together, and when we saw the table spread with so many good things, I nudged my sister, and I said, Why, do you see, we are not to live as the natives live." They were so kind to them that they found a table spread for them, in the very presence of their enemies. There is another scene in connection with the mission that I would bring before you. I read it in Mr. Marshman's book this morning. I think I see Brother Ward going into that chapel at Serampore, having in his hand a volume which he had just completed at the press. That volume was the first complete edition of the Bengal New Testament. The christian families and native converts were all assembled, and Mr. Ward placed the sacred volume on the communion table. They then united in thanking God for the accomplishment of the work. I do not know what you may think about it, but if I were a wealthy baptist, and wished to encourage the arts, I would give an artist an order to paint a picture of that beautiful scene. You have heard here to-day about your translations in the Bengalee, Hindostanee, and Sanscrit, and you have heard reference made to the names of Carey, Yates, and Wenger. Whenever I think of these three men in connection with your translations, they always appear to me as if they were a beautiful succession of dissolving views. Carey first, putting his hand to the rough work of the primary translation, and that dissolving into the beautiful and correct labour of Yates, and at last coming out with the almost perfect finish of Wenger. You have given the translation in Sanscrit to the learned, Bengalee to the middle classes, and Hindostanee to the other branches of the Indian family. So that when you think of the time when the first volume was presented on the communion table at the chapel of Serampore, and contrast it with the present perfect edition of the Bengalee, you may thank God for the present success. I do not, of course, consider the Bengalee version quite so perfect as your Secretary does; there is a little Jordan rolling between you and us. But we will shake hands across that Jordan, and say to you,—"Notwithstanding the imperfection of that translation, God bless you,—in the name of our common Lord, we will say, God bless you." Not only have the Scriptures been given in Bengalee and Hindostanee and in the Sanscrit, but this is what I call the great evangelical fact of the age—that into all the great dialects of the East the word of God has been translated. You have heard much from my friend Mr. Page—he is a child of the sun, it is true he wandered here a little while in these cold dim regions of the north, but he returned to his own bright home When he said that he would tell you about himself I only wish he had. I said to a friend, I wish he would turn himself inside out, because then you would have had the picture of a christian man's conduct and action in the repression of wrong, in the meeting of injury and overcoming it with good, in defending those poor, of whom he glories in being the missionary. You would have seen in him what was meant by following in the footsteps of his blessed Master. I say of him that he is worthy of all your love, your highest respect, and your utmost confidence. Cheer him while he is here, and cheer him when he returns by giving him a ship-load of brethren to preach the gospel of Christ on the burning plains of India.

Rev. W. Landels, *Diorama Chapel, Regent's Park.*—The question has been asked, "What is the object of your May meetings?" I am not here to say that that question is called for; but the very fact of its being asked is matter for grave consideration, as an indication of something sadly out of joint somewhere. It is a proof that in the estimation of some our May meetings do not answer the purpose for which they are ostensibly held. Even in the defences which are sometimes offered on their behalf, there is a tacit admission of their deficiency. They are said to have minor advantages, if they do not answer the great object of their existence. It is suggested that they afford opportunities for the renewal of old friendships and the formation of new ones among ministers and members of the same denomination—a most important advantage certainly, but still only incidental, and of itself not sufficient to justify and to secure their continuance. If they do not answer their avowed purpose, our May meetings must be numbered soon among the things that were. I am willing to hope, however, that these May meetings do answer their purpose, though not, perhaps, to the extent we could wish. I am aware that the tone of conversation afterwards is frequently not quite in accordance with the condition of a world which we seek to save. I know the staple of talk often is, not a sense of our responsibility, our duty, the wants of the world, our Master's claims; but the merits of the several speakers. Mr. Somebody "made a splendid effort," or Mr. Somebody else "made the speech of the day;" or "Did you not feel for such a one who failed so signally? Why was he invited to speak? Could not the committee have selected some one else?" In that way you "run out," not the horses, but the speakers, and then pronounce a critical judgment on their respective merits. Such talk indulged in as if it were the only thing required, appears to me to be woful trifling in presence of the most momentous realities which can occupy the attention of mortals. It may be that speakers sometimes foster this state of things. It may be that we have regarded the missionary platform as an arena for the display of intellectual agility and intellectual gladiatorship. It may be that we are more anxious to elicit applause than to enforce duty. It may be that we are content to tell amusing stories, when by the exercise of a little faith we might hear sometimes, amid the laughter we excite, the groans of the lost, and the voice of our Master summoning us to duty, and rebuking us for our remissness and levity. If so, we have been sadly punished for our offences. The people have taken us at our estimate of ourselves, judged us by our own standard, and, instead of giving heed to our appeals as if we were ambassadors of the Lord, have too often pronounced on our performances as if we were, on these public occasions, mere caterers for their amusement. But, with all that, I am here to maintain that our May meetings do something towards promoting the great purposes which they have in view. I can testify from personal knowledge that from what ministers have heard in this hall they have been encouraged and stimulated to missionary labour. Young men have been led to the formation of resolutions to offer themselves for missionary service; and christians have gone home from these gatherings to augment or commence their contributions to the cause of Christ. If our May meetings were discontinued, they would be sadly missed. I fear the missionary spirit of our churches would flag greatly, and that their contributions would become "small by degrees and *not* beautifully less." And surely, at a time when we need every means for meeting the claims that arise, it would be sadly out of place to discontinue these annual gatherings. Let those who find fault with our meetings do their utmost to mend them. It will be soon enough to entertain a proposal for their discontinuance when they have found out for us a better way. It is computed that of the population of the world about one passes away into eternity at every second; every tick of the clock ushers one soul into the unseen; since this meeting commenced thousands have gone into the eternal world. And they are brethren of yours, bone of your bone, flesh of your flesh; their souls are as precious as yours, they will sink as deep in perdition as you could ever sink, they might rise as high in glory as you can rise, your Master would not be less honoured by their salvation than he is by your own. If hell would be an awful thing to you, it is no less awful to them. Nor do the attractions of heaven prove stronger to you than they would to them. Christ's blood was shed for them as well as for you. He tells you to go and preach the gospel to them, to tell them of his dying love, of his willingness and his ability to save. What are you doing for this purpose? Bear with me, brethren, if I ask the question pointedly. What are you doing? Your Master gave his life a ransom for many. He could not save himself because he would save others. He has left us an example that we should follow in his steps. What are you doing for a world perishing? I would like to say pleasant things if I could; I would like to say "well done" if I could; but what are you doing for a world that is perishing? About a halfpenny a week on an average for each of your number! We are orthodox, we are sound in the faith, we believe in the depravity of man, we believe that the guilty soul is a ruined soul,—hopelessly ruined but for Christ's gospel. But what becomes of our consistency in view of these facts? I do not think our soundness of creed would be at all injured were there a little more consistency of practice. Think of Carey. Think of his life. You have done so often, but it is worth thinking of again. I stand almost in awe as I think of the heroism of the man. An obscure cobbler, in a village in Northamptonshire, is visited with the strange thought of commencing a mission to convert the idolators of India, and overthrow a system of idolatry rendered sacred by the associations of thirty centuries, supported by millions of people, defended by tens of thousands of priests, strong in the splendour of its temples, and the number and magnificence of its rites. At first his friends think him mad. After waiting for years he can only obtain promise of the most scanty pecuniary support. The powers that be, as we have heard, place obstacles in his way—he will go notwithstanding. British ships refuse to convey such a hair-brained adventurer—he sails under a foreign flag. His own government is opposed—he takes refuge in the territory of a neighbouring state. And thus, unfriended and frowned upon, that despised and humble man, with a grand audacity, summons Brahminism to resign the sceptre which for centuries it had swayed over millions of the human race. He will commence the overthrow of that system of idolatry so venerable and extensive. He toils at his task, amid the jeers of the scoffer, and lo, at length the outer walls of the citadel begin to crumble, and a train is laid beneath its deep foundation, a train the springing of which will lay the fabric level with the dust; and the standard of the Cross, planted there by that lonely man, will yet wave in matchless supremacy over the ruins of its pride and power. And now, England's greatest warrior, the hero of a hundred fights, though he died laden with honours which a grateful country has conferred, has no laurel surrounding his memory like that which wreathes the brow of the once despised missionary; and after the name of Wellington has lost its power to charm, there will be seen blazoned on high, pointed to by the church, as the honour and the glory, not only of the denomination to which we belong, but of the christian name which he bears, the once despised but now honoured name of William Carey. You revere his memory, and it is right you should. It would be a sad omen, I think, were such heroism to be forgotten. But in revering his memory do you not condemn yourselves? Think you, were Carey here to-day—as perhaps he is—that he would praise you for your liberality and zeal? Would he say, "Doubtless, ye have done well; ye are not unmindful of the work to which I consecrated my life. Well done, my children, you give one halfpenny in the week, on an average, to the cause for which I lived and died: ye are the noble sons of noble sires. There is a bright reward awaiting you in the better world to which I have passed, for the work you have done for the evangelization of the heathen?" Would he not rather upbraid you for your degeneracy? Would he not rather say, as Alexander said to the worthless soldier who bore his name, "Change your name, or act better; cease to revere my memory as you profess, or learn in a worthy manner to emulate my deeds!" Bear with me while I say these plain things. I would have praised you—told you that you were doing well—had it been in my power. It is a delightful thing to pour rose-water on a meeting; it makes all things go so smoothly, and people go home better pleased with themselves than when they are told that they are not equal to their duty and their ability: but I must state the truth that is on my mind or not speak at all. I have said it many a time elsewhere: I have said it to my own people; and do say again here, that we must gird ourselves for grander efforts than we have yet put forth. The wants of the world demand it. Millions going down to eternity call upon you to send them that gospel which has gladdened your own hearts, and filled you with the hope of glory. The Master from his throne pointing to his wounded hands and side and feet, and saying, "I have suffered this for you," asks—"What wilt thou give for me—to spread abroad the fragrance of my name—to tell those brethren—mine and yours—the great love wherewith I have loved them, and of the salvation which I have wrought out for them?"

Poetry.

"THE SON OF GOD WAS MANIFESTED."

When our Lord forsook the sky,
Passing fallen angels by,
Bethlehem's Star of brilliant light
Burst upon the raptured sight!

When Immanuel was born,
Anthems woke the rising morn,
And loud songs by angels sung
O'er the plains of Bethlehem rung.

Out from Jordan's limpid tide
When the Saviour rose baptized,
From the realms of light and love
Came the gentle, peaceful Dove.

Then a voice the stillness broke;
God the Almighty Father spoke:
"This is my Beloved Son,
He my righteous will hath done."

By the tempter's daring pride
When the Son of God was tried,
And when He with withering frown
Cast the Prince of Darkness down—

Then the pearly gates on high
Sent a legion from the sky,
And those ministers of flame
Minister'd unto his Name.

And on Tabor's glorious height,
When the Lord was robed in light,
God the Father spoke again:
"Hear him, all ye sons of men."

When the grave he stood beside,
"Lazarus, come forth!" he cried;
And the realms of death, with dread,
Trembled, and gave up the dead;

When loud thunders shook the sky,
And a voice was heard on high,
While the accents floating came,
"I have glorified my name."

When in dark Gethsemane,
In his deepest agony,
Then to strengthen Jesus came
One bright messenger of flame.

When on Calvary's cross he cried,
When the Lord of glory died,
Then the sun his lustre lost,
Darkness veil'd the heavenly host.

When the Saviour burst the tomb,
Shedding glory o'er its gloom,
Angels of surpassing might,
Watched the welcome glorious sight.

And when Jesus rose on high,
Songs of triumph fill'd the sky,
Cherubim with loud acclaim
Hymned high anthems to his Name.

This was he in humble mien,
The rejected Nazarene.
But he was, these things attest,
GOD IN FLESH MADE MANIFEST."

Calcutta. W. C. F.

Reviews.

England and Missions. By the Rev. F. Bosworth, M.A., of Bristol. Being the Sermon preached before the Baptist Missionary Society at Bloomsbury Chapel, April 25, 1860. London: H. J. Tresidder.

THIS missionary discourse is something out of the ordinary course. From the message of Mordecai to the Queen, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv. 14) Mr. B. proceeds to show that there are "turning-points" in the history of individuals and of nations, unnoticed, it may be, at the time, which lead to great results.

"Even so, also, is it with the world. There are turning-points in *its* history—periods which introduce new eras, and spread their influence throughout coming centuries, but which at the time are, in their true significance, little heeded.

Such a period is presented in the last hundred years, during which 'the unexampled vocation of the British people' has been developed, summoning them to a work not less wide than the world itself, nor less important than that which will alone meet the responsibilities of so far-reaching an influence—the proclamation of the Gospel of the Son of God to all. 'Who knoweth whether they have come to the kingdom for such a time as this?'"

The Preacher then reviews this period, and points out first how Providence opened the way for modern missions.

"Just one hundred years ago, the third George ascended the throne of these realms. Being at peace with continental nations, the attention of his government was directed towards *maritime discovery*. Various expeditions were sent forth. The most important of these, though not by any means the first, were commanded by Captain Cook. So successful was he, that he almost completed the hydrography of the habitable globe, and left to others little else than to explore what he had discovered. With him the first positive knowledge which the civilized world obtained respecting the South Seas, Australia, and other regions, may be said to have dawned. Other navigators had, indeed, preceded him, but with little scientific knowledge, and with no disposition to make known their discoveries to the world. These voyages, when presented to the public, constituted an important era in the history of geography, of the physical sciences in general, and of the world at large, and produced an effect which can scarcely be exaggerated. They directed Humboldt to those fields of research which have since been so well cultivated, and so widely extended. They prepared the way for the more careful study of the races and languages of mankind. And, what is more to our purpose, they have become inseparably connected with the rise of modern missions. It was from their perusal that Carey 'was led to contemplate the moral and spiritual degradation of the heathen, and to form the design of communicating the Gospel to them.'"

We have given these extracts only as specimens of the manner and matter of this excellent discourse. We have not space for further remarks beyond saying that Mr. B. next notices the responsibilities of our churches to sustain their missions, and then urges the importance of our keeping pace with the growing demands of the world. But the pamphlet may be had for *threepence*, and we hope its very valuable contents will secure for it a wide circulation, especially in baptist churches.

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Jesus says, Let each believer
Be baptized in my name:
He himself, in Jordan's river,
Was baptized beneath the stream.

Q. How is this rite to be administered?

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Q. What other rite has Christ enjoined upon his followers?

A. The Lord Jesus, the same night on which he was betrayed, took bread, and, when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23—25.

When to the cross I turn mine eyes,
And rest on Calvary;
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Notice.—We must respectfully decline to publish the letter of W. S. T., on the Western Africa Mission; our notices of missionary operations being usually confined to authentic "intelligence" only.

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* We received with the above letter a tract, with this title, "Looking for Daylight. Tract No. 8. By Sanders J. Chew, of Bond Street Chapel, Birmingham."

Christian Activity.

THE "GREAT PLAGUE" PREACHERS.

Many have seen, we doubt not, a small volume of Vincent, the nonconformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the danger discharged their solemn duties to the dying inhabitants, and of the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. Churches were flung open, but the pulpits were silent, for there was none to occupy them; the hirelings had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely an handbreadth but a hair-breadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer to be trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had been cut down from threescore years and ten into the twinkling of an eye! Oh, how they preached! No polished periods, no learned arguments, no laboured paragraphs, chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervour of their hearts, that yearned with tenderness unutterable over dying souls. "Old Time," says Vincent, "seemed to stand at the head of the pulpit with his great scythe, saying, with a hoarse voice, 'Work while it is called to-day, at night I will mow thee down.' Grim death seemed to stand at the side of the pulpit, with its sharp arrow, saying, 'Do thou shoot God's arrows and I will shoot mine.' The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,—

'Louden thy cry
To God,
To men,
And now fulfil thy trust;
Here thou must lie—
Mouth stopped,
Breath gone,
And silent in the dust.'

Ministers had now awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers."

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men to dying men. But the question is, Should it ever be otherwise? Should there ever be less fervour in preaching, or less eagerness in hearing, than there was then? True, life was a little shorter then, but that was all. Death and its issues are still the same. Eternity is still the same. The soul is still the same. Salvation is still the same. Heaven and hell are still the same. Only one small element was thrown in then which does not always exist to such an extent, viz., the increased shortness of life. But that was all the difference. Why, then, should our preaching be less fervent, our appeals less affectionate, our importunity less urgent? We are a few steps farther from the shore of eternity, that is all. Time may be a little longer than it was then, yet only a very little. Its everlasting issues are still as momentous, as unchangeable. Surely it is our unbelief that makes the difference! It is unbelief that makes ministers so cold in their preaching, so slothful in visiting, and so remiss in all their sacred duties. It is unbelief that chills the life and straitens the heart. It is unbelief that makes ministers handle eternal realities with such irreverence. It is unbelief that makes them ascend with so light a step "that awful place the pulpit, to deal with immortal beings about heaven and hell.

Revivals and Awakenings.

IRISH HOME MISSION HYMN.

TUNE—"*Erin go bragh.*"

AT this time, when so much interest and christian sympathy have been excited by the awakenings and revivals in Ireland, the verses we give below will, we believe, be perused with pleasure by our readers. They were written about twenty years ago, and were "suggested by hearing the conversation of an Irish Home Missionary, in which he described the spiritual destitution of his people—their joyful reception of the Gospel—and the delight with which they sung Gospel Hymns in Irish, to their own native tunes, amidst their wild mountains."

ALL power is thine, Lord, in earth and in heaven,
  And yet this green Isle is in darkness sunk down;
To Thee all the Isles of the Gentiles are given;
  Stretch forth thine hand then, and make it thine own.
"Go to all lands," was thy large wide commission:
Was Ireland excepted and left to perdition?
Oh, then, let thy presence go forth with our mission,
  And place this bright Emerald aloft in thy crown.

"Tell in *all* tongues the glad news of salvation,"
  Is thy glorious command to thy people, O Lord;
Yet here are *six* * Heralds to one mighty nation—
  Six amidst millions! to publish thy word.
How can they hear it without Irish preaching!
Can they believe, Lord, till Thou send them teaching?
Thy harvest is plenteous, O hear our beseeching!
  And send forth thy labourers to gather it, Lord.

We come, like thy servant, six loaves in our hand, Lord!
  What 'midst so many is this to divide?
"Bid them to sit down," is still thy command, Lord;
  Let us obey Thee, for Thou wilt provide.

---

* It seems there were only *six Protestant preachers* in Irish, of all denominations, including Episcopalians.

On Erin's green grass, now in companies place them.
We look up to heaven—It is Thou that wilt bless them.
To people for righteousness, hungering, and thirsting,
Thou sayest, "I will fill thee, thy mouth open wide."

Hark to that sound—is it mountain winds whistling,
Their sad lonely music in this Irish Glen?
Or waters soft murmurs—or autumn leaves rustling,
Far from the haunts and the voices of men?
'Tis the voice of devotion, from hearts *new* and living;
'Tis the soft Irish psalm joining chorus with heaven;
Behold the "glad tidings" in Irish are given,
Of glory to God, and of good will to men!

Narratives and Anecdotes.

THE "TIMES" ON THE BAPTISTS.

A LEADER in the *Times* on the baptists is such a rarity that we transfer it to our columns. For one of our public meetings the "leading journal" would not spare us half-a-dozen lines, but here we come out largely, and, upon the whole, fairly and impartially.

The Master of the Rolls has just pronounced judgment in a case which, for more than one reason, merits public notice. The immediate interest of the story to be related is purely local, and its bearings, indeed, in any sense, are somewhat limited; but the narrative is eminently characteristic of our country and our times, and admits of easy and popular statement. We must begin, however, by a little historical preamble.

Among the religious sects of this country the baptists hold no inconsiderable place. They are strong in numbers, decided in tenets, and renowned not only for fervency and zeal, but for controversial ability and theological learning. They are not, however, absolutely at unity with each other. As many as five varieties at least of the baptist faith might be enumerated, each professed by its respective congregations; but to two only of these it is requisite to call attention now, viz., the General Baptists and the Particular Baptists. These titles would be likely at first sight to mislead the reader, for they appear to imply that a particular, and probably smaller, sect had seceded from the general body and established itself alone, whereas the truth is very different. The denominations of "General" and "Particular," as applied to communities of baptists, do not denote any diversity whatever on the fundamental points of their creed. All baptists alike, however designated, hold that the rite of baptism should be administered not to infants, but to adults after direct profession of belief, and that the mode of administration should be by immersion, and not by sprinkling. The distinction of title between the two communities of which we are speaking is based on differences entirely independent of their peculiar creed, and which are found, in fact, in all christian congregations, including the Church of Rome itself. The General Baptists are merely baptists who believe in the design of salvation for mankind in general, without the preordination or election of any certain number, while the Particular Baptists believe that a particular number has been predestined to salvation from all eternity. The former, in short, are Arminians, the latter Calvinists; and the Calvinists are by far the more numerous body of the two. The congregations of the General Baptists are, we believe, under 300 in number, while those of the Particular Baptists are nearly 2,000. These we must now follow to one of their own churches, where a question arose of such importance as to be carried into a court of law.

The ancient city of Norwich is celebrated above all other cities of this realm for the multitude and variety of its ecclesiastical establishments. Under the very shadow of its cathedral, and in the midst of its forty parishes, are clustered the chapels and meeting-houses of almost all denominations of christians. Whether it is that the old puritanism of the eastern counties still lives there, or whether the vicinity of Holland—so long the asylum of religious dissent—affected the character of the district, we cannot say, but since the time when spiritual freedom was first known it has been conspicuously illustrated at Norwich. Of course in such a place we should look for establishments of Particular Baptists, but these congregations have more than an ordinary footing there. They have endowments or possessions of more than a century's standing for the benefit of their faith. Within a few weeks after the Scottish Lords were beheaded on Tower Hill a chapel was endowed at Norwich for the use and benefit of the Particular Baptists, to which purposes, though with a certain notable variety of usage, it has ever since been applied. To understand this variety, on which the whole case turns, the reader must recall what we observed respecting the distinctive tenet of baptists generally. A baptist, strictly speaking, is one who, after open profession of faith, has been baptized by immersion; but, as this is only an overt act, it is obvious that the doctrines and customs of the baptists might be embraced and exemplified by persons who had never submitted to that ceremony. It is also clear from the evidence before us, that this ceremony, however fundamental might be the tenet it expressed, was not always, or by all baptists, regarded as indispensable to communion. Provided that persons accepted the doctrines and faith of the baptists, went with them in their ways of worship, and evinced their sincerity in their daily lives and conversation, they might be admitted to baptist congregations, even though baptism by immersion had never been performed. This latitude of action, however, was not universally recognized, and one of the churches in which it was not recognized was this endowed church at Norwich. There the system of "strict communion," as it was termed, had been adopted from the first institution of the establishment, and was regularly maintained until, a short time ago, the practice of "free," or "mixed communion," was allowed to creep in. This was what provoked the suit. Scandalized at such latitudinarian proceedings, certain members of the Norwich church appealed to a court of justice, and asked that the powers of the law might be exerted to prevent any other baptists than baptists by immersion from receiving the benefits of the establishment. The infringement upon the old system had not been very outrageous. The consciences of those who held to "strict communion" had been duly considered by a separation of communicants into two classes; but this did not meet their views of duty, and they desired that, even when their own observances and convenience had been consulted, purity of practice should be upheld still by the suppression of "free communion" in the chapel.

We shall not follow the course of the suit through the elaborate arguments of the counsel engaged. It will be enough if we state that, according to the judgment pronounced, the more liberal of the Norwich baptists have the law on their side. The Master of the Rolls, after all his research, and with all his acuteness, could not discover that actual baptism by immersion had been ever determined by baptist authorities to be an indispensable condition of baptist communion, and, as the deed of trust simply appropriated the endowment to the use of Particular Baptists without further limitation, the court declined to sanction a restriction which had not been introduced by the terms of the instrument or the actual practices of the sect. The partizans of "strict communion" could not hold their ground. They might have been right in their generation, but the congregation possessed full power to alter the practice and substitute a more liberal usage when the change appeared advisable.

Such is the outline of the case just decided. Immediately, it affects only the old chapel at Norwich, and even in its more remote operation it does but inform baptists generally that, in the eyes of the law, baptism by immersion does not constitute a necessary condition of religious communion on the principles which they themselves have defined. But there are other features of the case exceedingly striking. The incidental description of the baptist diversities, showing the tendency of schism to reproduce itself; the sturdy rigour of principle which rebelled against the least infraction of doctrine or discipline; the calm and peaceable resort of the disputants to a court of law; the quiet and natural action of the court in a case so apparently strange—all these features are forcibly illustrative of English feeling and habits. Of the decision itself we can only say that we feel involuntarily gratified at finding it on the side of liberality. It is certainly singular that baptists themselves should never have put on record a recognition of baptism after their mode as an indispensable condition of communion; but where faith and works are both forthcoming, where candidates for communion are not only sympathizers in all points of doctrine, but unexceptionable in life, conversation, and behaviour, we do not think that baptists of any designation will suffer by opening their doors to them.

Baptisms.

FOREIGN.

Australia, *Melbourne, Collins Street.*—After a sermon by Mr. Taylor, from 1 Kings, xviii 21, on Jan. 29, eight believers were baptized on a profession of their faith in Christ. The service was very solemn and interesting throughout. Five of the candidates were from the pastor's bible class.

Kew.—On Monday evening, February 19, a sermon was preached by the Rev. Isaac New, from Matt. xxviii. 19, 20, "On the christian law of baptism;" after which two candidates were baptized by the Rev. Mr. Foy, the pastor of the church, which was the first baptism in connection with the baptist denomination ever administered there. The chapel was filled by an attentive audience, and we cannot but hope it is the prelude to many others who shall be added to that infant cause, to gratify the heart of its devoted pastor, and to bring honour to the name of Christ in that village.

Nuriootpa, S. A.—On March 4, two sisters were baptized by the Rev. E. Evans, after a profession of their repentance towards God and faith in Jesus. It was a scene worth sketching. The tree-shadowed water, in which stood minister and candidates about to perform the rite Jesus himself had instituted; the eager group of spectators on the bank above hushed and silent with expectation, perhaps with a sense of the solemnity of the scene, all conspired to render it deeply interesting. For some considerable time there had been no spiritual sign amongst the dwellers of the sources of the Rhine; but few christians could be found in its neighbourhood; no commotion amongst the dry bones. "Shall these dry bones live?" could have been asked. Yet God caused his blessing to descend. May it overflow and reach others far distant! A short time since three believers were baptized from the congregation gathered in the same meeting-place. The good seed had been cast, and was "seen after many days." The gospel, "the power of God unto salvation to every one that believeth," has been preached for some considerable period, and the first baptism took place about three months since, when three believers were baptized in the Gawler, after a sermon preached from 2nd of Acts; and on this occasion the preacher took for his text the words of the Saviour to his disciples, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." The address following was listened to with deep attention, nor when the candidates moved down to the water's edge was there any other sign among the spectators on the high banks above. May the Spirit of all truth be ever present to bless the word, that the little one may become a thousand, the hills and valleys resound with the song of praise to Him who hath made us thus to rejoice over returning repenting ones brought to the Lord Jesus by the power of the Holy Ghost working with the word.

Jamaica, *Salter's Hill.*—On Friday, April 27th, at John's Hall, before a large number of spectators, in a stream near the school house, twenty-two believers were baptized by Mr. Dendy, the pastor of Salter's Hill church. Among the number were three married couples, and three other married persons, whose partners in life had preceded them in attending to this christian ordinance. Two of the number are sabbath school teachers, and nine are scholars either in the juvenile or adult schools. After the baptism a public service was held in the school room, when addresses were given to the newly baptized, to inquirers, to the undecided; also to those who were members of a christian church, and prayers were presented to God on behalf of these different classes of persons.

Great attention was paid by the crowded audience during the service, and it is hoped that some good and abiding impression may have been made, and that before long inquirers may find joy and peace in believing, and more fully unite themselves to the church of Christ; that the undecided may no longer remain so, but declare themselves to be on the Lord's side; and that the members of the church may give themselves to more earnest prayer, that Jerusalem may become a praise in the earth, and that converts to Christ may become as numerous as the drops of morning dew.

Bahamas, *Inagua*.—Mr. Littlewood writes:—"Since writing you we have had a small addition to our church, both by baptism and examination; and at the ordinance I hope that a good impression was made on the minds of many present. The treacherous sea looked lovely and inviting as we stood on the rocks, sang our songs of praise, invoked heaven's blessing on the candidates, and, in imitation of our Lord, immersed each in the cold flood. The sight was exciting. A young mechanic, a husband and a father, who had on a former occasion passed his examination, but, doubts and fears prevailing, he hesitated, and finally deferred his baptism; but finding no rest to his conscience he again took up his cross, and sung,

'Hinder me not, ye much-loved saints,
For I must go with you.'

And there, too, stood his partner (a spectator), the mother of four little ones, though young herself. She had attended class, and looked forward to the ordinance of baptism as a duty and privilege to be sought. The change in her husband, she says, is great, and I hope, ere long, like him, she will say, 'See, here is water, what doth hinder me to be baptized?' Another candidate, a married man, also one of Ham's stolen sons, but now made spiritually free by the power of the cross, in humble gratitude and adoring love joined in the hymn,

'Through floods and flames if Jesus lead,
I'll follow where he goes.'

A young mother, without marriage I am sorry to say, was also of the happy number; her repentance, I hope, is deep and sincere. She has had much forgiven her, and therefore should love much. The two youngest were sons, one by an erring woman, and the other of pious parents; both had been brought up in our sabbath school, and of which one of them is now a teacher. It was a thrilling, interesting season; the time, sabbath morn; the place, the flowing sea; the candidates, young sinners and hopeful; the spectators, companions in frolic and sin; old backsliders, young, timid disciples, the doubtful, the bold, the earnest, and the pious, were there. Tears of joy, sparkling eyes, brightened countenances, told of feelings that prevailed within. The service over all hastened to their homes. It was time they should, for a storm was gathering—a hurricane coming on. Before I reached the mission-house it began to rain very hard, so it continued all day; the usual chapel services were suspended. The gale was dreadful, and several vessels and boats were destroyed."

At *Nassau*, Mr. Davey had baptized fifteen candidates; and baptisms had taken place at *Exuma*, and *Grand Bahamas*.

DOMESTIC.

Ireland.—We have been reminded that in our brief notice (page 60) of baptisms at *Conlig*, we promised to give some remarkable facts respecting the candidates. Mr. Brown says:—"J. M., the first baptized since the commencement of the revivals, was very careless, and his wife was equally so. The Lord, however, opened his heart, and I have reason to believe she has been partly instrumental in his conversion. About six months ago she was baptized, and he was so much affected on the occasion that he was obliged to leave the chapel before the administration of the ordinance, so that he did not witness her baptism. He himself was the next candidate; and I am happy to say that he is now one of the most steady and consistent christians in the village. The next case is a very extraordinary one, and has attracted much attention. W. B. was excluded from the church, about seven years ago, for an immoral act, and his wife, taking part with him, was included in the censure. He fell a victim to intemperance, and from the day of his exclusion to the day of his restoration he had not entered the chapel door. He, however, and his wife and three children, were among the first in this neighbourhood who came under the revival influence, the whole five being prostrated at once. The first sabbath after, the two grown children, a son and a daughter, came to the chapel and requested baptism. It was the first time the young man had heard me preach. Having given a satisfactory account of their faith, experience, and intentions, they were approved of, and baptized on that day fortnight. On the same day the father appeared, and, in accordance with his own desire, publicly confessed his sin before the church and congregation, as well as the sin of 'setting the discipline of the church at defiance'—his wife assenting. His acknowledgment was unanimously received; and the whole four were admitted on the same day. Their residence, which is about three miles from the village, I have made a preaching station, where I have a congregation varying from one hundred to three hundred. One evening, while expounding Isaiah xliii. in their house, J. D. was convinced of sin, and fell into a swoon. I remained several hours but left her speechless. She has since found peace, and been baptized in the name of Jesus. A. L., the daughter of one of our members, is a peculiar case; she was one of the first that was 'struck down' in the village. She afterwards professed to enjoy great consolation, and became an object of general interest. She was, however, attracted to another place of worship, and, though believing the sentiments of the baptists, submitted to be privately sprinkled. Some time after, Mr. Dawson of Liverpool preached for me, when she was induced to attend. She was 'convicted' again, and carried out of the chapel. Mr. Dawson was ignorant of her case at the time, but, being informed by her sister, he addressed himself faithfully to her conscience. She could find no solid peace until she had observed the *baptism of the New Testament.* In connection with this I may mention the case of G. C., a young man belonging to the congregation where A. L. was sprinkled. He also came under the physical influence, but had been deeply concerned about his sins for some time previous. While I prayed at his bed-side he suddenly experienced the peace of the gospel. He afterwards saw that Christ required him to be baptized, and informed his pastor. When questioned how he came to change his views, he replied in the presence of other three ministers, that the sprinkling of A. L. had set him a thinking, and, having asked the Lord to teach him the right way, he had learned from the word of God that believers ought to be immersed; that Mr. Brown had never spoken to him on the subject, but that he intended immediately to apply. He accordingly applied next day, and has since been baptized. He is a very intelligent lad, and promises to be useful. J. [illegible], who has hitherto been a thoughtless youth, has recently given evidence of conversion. He is far gone in consumption, but having been very desirous of baptism, and the doctor having assured me that there was no danger in the case, he has been baptized for the dead. The last two sabbaths he was unable to meet with the church, nor is it likely he will meet with us again, but we contemplate a happy meeting in heaven. J. G., the last person who was baptized, has been for many years a Presbyterian, and has sustained the character of a pious man. He has lately discovered, however, that he had been deceiving himself, and, as he says, has now received the gospel for the first time. He held the principles of the baptists before, but now felt he must act upon them; and, having procured a satisfactory certificate from the minister, he has been baptized and added to the church. The other cases are as decided instances of conversion as these, but not so remarkable."

CARLTON, *Beds.*—On sabbath morning, May 20th, our pastor, Mr. Silverton, had the pleasure of again attending to the ordinance of baptism, when twenty-one disciples of the Lord Jesus were immersed on a profession of their faith in Him. Among the candidates was a man eighty years of age. He had been a christian for many years, but had never before seen it to be his duty to join the Lord's people. Now, being convinced of this, he cheerfully obeyed, esteeming it a privilege to follow so closely the footsteps of his Saviour,

"Who himself in Jordan's river,
Was immersed beneath the stream."

There were also two husbands with their wives, a brother and sister, two members of an independent church, and several from the sabbath school. We rejoice to say that the work of God is still proceeding with power among us.

RAGLAN, *Monmouthshire.*—On the first sabbath in May two males and four females were admitted into christian fellowship, having been baptized on the previous sabbath. Three were very young, under fifteen; the two youngest were females, who were accompanied with their father.

T. S.

Crosby Garrot, *Westmoreland.*—On sabbath morning, May 13th, at an early hour the people begun to descend the steep hills to see a novel sight in the valley below, when Mr. William Fawcett had the pleasure of immersing eleven believers in a running stream, about two miles from Crosby, in a most beautiful situation, upon the premises of Mr. James Close of Smardole Hall, a Wesleyan, who kindly opened his house for our convenience, and also provided a substantial repast for the candidates and their friends. Mr. Fawcett, previous to the immersion of these young disciples, made a few appropriate remarks on the mode and subjects of baptism. After the immersion Mr. F. Dunn, pastor of the church at Brough, of which Crosby is a station, made some important remarks on the subject of christian baptism to the people assembled, some of whom had come a great distance. He then closed the service with prayer, and the whole assembly dispersed in peace. At Brough, on May 27, Mr. Dunn had the pleasure of immersing two believers on a profession of faith in the Saviour. May they all prove faithful, and to the end endure. To Almighty God be everlasting praise! R. Y. F.

Peterchurch, *Herefordshire.* — The church here is now in a very healthy state. Since the settlement of our present minister, Mr. J. M. Gamp (about nine months) we have greatly increased. Since January twenty have been immersed in the river Dore; who, with five restored, give us an increase of twenty-five, in a parish containing only 800 inhabitants, with a church and two methodist chapels; one of the candidates baptized on June 10th was a Primitive Methodist minister, a very useful and devoted man, who would be glad to supply any church which may need a plain matter of fact preacher of the gospel. The pastor and deacons of this church would be happy to answer any inquiries concerning him. T. P.

Wokingham.—We have gratefully to acknowledge the goodness of God in adding to our number. Eighteen friends put on Christ in the ordinance of baptism on Lord's-day evening, April 29th. In several of these the fruits of parental prayer and effort are especially recognized; and we are encouraged to hope that a time of reaping and ingathering is at hand.

Birmingham, *Ann Street.* — Perhaps you are aware that this church is composed chiefly of those former members of the church at Bond Street, who left there on account of the extraordinary doctrines and conduct of S. J. Chew. No doubt you and many of your readers will feel interested in knowing something of our position at this time. We have reason to believe that the blessing of God rests upon us, as we have lately received an increase of four to our number. One friend was baptized on the last Wednesday in April and three on May 30th. In other respects we are at perfect peace, and seem likely, with God's blessing, to continue so. At a recent church meeting it was resolved that a canvass should be made to ascertain what amount of support we could obtain from the christian public, in order to commence building a new chapel on a piece of ground already secured for that purpose. We are compelled to this step, as the Old Temperance Hall, which we now occupy, seems likely soon to be too small for our increasing numbers. May God prosper us in our work. S. C.

[We cannot help saying, that we hope the step contemplated will not be necessary. Surely Mr. Chew will see the propriety of relinquishing his hold of Bond Street Chapel.—Ed. *B. R.*]

Bow, *Middlesex.*—On Thursday evening, May 31st, our pastor, Mr. W. P. Balfern, after a discourse on Philip and the eunuch, baptized four believers upon a profession of their faith in our Lord and Saviour. These, with others, were added to the church the following sabbath evening at the Lord's table. Our place of worship is well filled; we have just enlarged our senior class rooms, which are well attended. We bless God that others are still inquiring for the good old way. M. A. H.

Ipswich, *Turrett Green.*—On Thursday evening, May 31st, our pastor, Mr. Morris, had the pleasure of baptizing four believers, who were admitted into the church on the following sabbath. I omitted to report that on March 29th, five, and on April 26th, four were immersed, and all with one exception were received into the church. G. R. G.

Derby, *Sacheveral Street. General Baptists.*—Mr. W. Jones, the pastor, after a suitable discourse, baptized seven young women, May 3. Six of these were from the sabbath school.

Necton, *Norfolk*.—Mr. Kingdon had the pleasure of leading into the baptismal waters ten candidates, six males and four females, June 3. Eight formerly belonged to the Wesleyans; one was a local preacher, who, before being baptized, gave his reasons for becoming a baptist; one of the females had been a member with them for twenty-eight years, another seventeen years. Some were in the bloom of youth, and others of advanced age, all making a good profession before many witnesses of their faith in Him who came into the world to save sinners. These were all received into church fellowship in the afternoon. R. W. P.

Isle of Wight.—In my last report I stated that a larger number of baptisms had taken place recently on the island than had been known for many years. But I omitted some of which I had not then heard. They are as follow:—*Freshwater*, April 1st, three, by Mr. J. Taylor. *Rosed*, April 15th, three, by Mr. J. Taylor. Again, on the first sabbath in June, Mr. T. baptized three at *Freshwater*. A. H. S.

Over Darwen, *Lancashire*.—Five believers were baptized in the public baths by Mr. Gale of Rawden College, June 3 There was a numerous attendance, notwithstanding the unfavourable state of the weather, to witness what is deemed here a "strange sight." This addition makes a total of fourteen that have been added to our number by immersion this year. W. S.

London, *Borough Road Chapel*.—Our pastor, Mr. James Harcourt, baptized eight believers in the Lord Jesus on May 27th. These were added to the church on the next Lord's-day. Others are waiting the same privilege. Surely the Lord is with us! May he add to the church daily such as are saved. M. W.

Stockport.—Our minister, Mr. Pywell, baptized three young persons on the last sabbath in April; and on the last sabbath in May four others thus put on the Lord Jesus Christ. All these were received into our fellowship. May they all be faithful. J. N.

Ruardean Hill, *Gloucestershire*.—Mr. Mountjoy baptized two believers in the Lord Jesus, April 1st; and on May 6th four others thus made profession of their faith in the Redeemer.

[We cannot undertake to insert baptisms for the past five years, with *names of candidates*.]

Bedford, *Mill Street*.—Six disciples of the Lord Jesus—three men and three women—were baptized by Mr. Killen, on the first sabbath in June. Four of these had been recently converted, but two, a man and his wife, had known the way of salvation for many years, and now were led by the Spirit in the path of obedience to their Lord.

Reading, *King's Road*.—On the evening of Lord's-day, May 27th, and on the following Thursday evening, seventeen candidates—ten males and seven females—were baptized. Several of the males are in connection with an Independent church in a neighbouring town, who felt it their duty thus to obey their Lord's command. E. M.

Caerwent, *Monmouthshire*.—After an appropriate sermon from Rev. xxii. 14, Mr. T. Jones, of Pontypool College, baptized two believers, May 20. The sermon was delivered and the ordinance administered in the open air, in the presence of several hundred spectators. It was truly a time of refreshing from the presence of the Lord. J. J.

Billesdon, *Leicestershire*.—On Lord's-day, June 10th, after preaching from Acts viii. 39, Mr. Hawley, of Leicester, baptized five dear friends, who were afterwards received into the fellowship of the church. It was a "good day."

G. P.

Barton, *Leicestershire*.—After a sermon on the subject of christian baptism by Mr. Holroyd, the junior pastor, May 13, Mr. Bott, the senior pastor, baptized three young men, two of whom were teachers.

Airdrie.—Mr. Dunn, the pastor of the church, writes—"I am happy to inform you that the Lord yet blesses my labours here. We have had baptisms of five, five, and two, on three successive sabbaths."

Isle Abbotts, *near Taunton*.—God has been pleased to grant us a few mercy drops. May 13, Mr. Chappell baptized two; June 3rd, three more; and several others we expect soon to follow the example of Jesus.

A strange thing has happened to us during the past month. *We have received no reports of baptisms from Wales*, with the exception of one only from our unfailing correspondent, J. J. of Cardiff, which we have retained until the arrival of some reports to bear company with it next month.

Baptism Facts and Anecdotes.

NINE POSERS FOR BAPTISTS!

A Copy of a four-page Tract.

"BAPTISTS ARE INVITED,

1. To bring any one *text* of Scripture which *commands* that immersion (or *dipping*) should be used in baptism: or, any one text which *forbids* the use of affusion (or *sprinkling*).

2. To show that *in every instance* of baptism mentioned in Scripture, *dipping was used*: or, that *sprinkling was not used in any one such instance*.

3. To prove from the *Greek original* of Matthew iii. 16, that the LORD JESUS was *immersed* by John: or, if this could be proved, to show that John's baptism was the same as christian baptism (see Acts xix. 3, 4, 5): or that it is either *needful or possible* for Christians to follow their Lord in *all the outward* actions of His most holy life.

4. To bring any one Scripture *text* which forbids baptism to the *infants of believers*; or any one Scripture *instance* in which baptism was refused to such infants.

5. To prove that it was not the custom of the Jews in our Lord's time to baptize the children of their proselytes (or converts): or, if such was *their* custom (as is generally allowed), to point to any direction of Christ for changing this practice in christian baptism.

6. To point to any time in the whole history of the christian church *since the days of the Apostles*, when the practice of infant baptism first began: or if no such period can be found (as is on all hands allowed), to show why the practice should not be believed to have been *begun by the Apostles*.

7. To show that when St. Paul says that the children of a believing parent are '*holy*' (1 Corinthians vii. 14), we are not right in coming to one or other of these two conclusions: namely, *either* that such children are called '*holy*,' as having been received by baptism into Christ's holy church; *or*, that being '*holy*,' in virtue of their christian birth, they are entitled to receive holy baptism, the outward sign of christian holiness or dedication to Christ's service.

8. To show that circumcision, which St. Paul calls '*a seal of the righteousness of faith*' (Romans iv. 11) was, as the baptists term it, '*a mere carnal rite unlike baptism*,' and '*the seal of a mere territorial covenant*;' or, if not, to show why infants, who might receive circumcision, may not receive baptism, both rites being alike in this, that they are seals and signs of a faith which infants can neither possess nor profess.

9. Since God expressly commanded that all the infants of Abraham's seed should be received into the covenant of promise by the seal of *Abraham's faith*; to show what authority baptists have for refusing the seal of their parents' faith to the infants of christian believers, who are the seed of Abraham (as St. Paul says, Galatians iii. 16, 29), who are partakers of the very same faith with faithful Abraham (Romans iv. 16), and together with their children (Acts ii. 39) heirs according to the very same promise.

If any one will give a plain, direct, and sufficient answer to these nine points, I promise to go over to his side. Till then, I remain,

A MEMBER OF THE SCRIPTURAL
CHURCH OF ENGLAND

Proverbs xxiv. 21.

My Son, fear thou the Lord and the King: and meddle not with them that are given to change.

Romans xvi. 17.

I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them.

Blagdon, March, 1860.

I. E. Chillcott, Printer, Clare Street, Bristol."

THE TERM "ANABAPTIST."—The baptists of Great Britain and America reject the name of Anabaptists, as expressing only an accidental circumstance of their tenets—viz., the re-baptizing of converts from other sects, who happen to have been baptized in infancy, and also as associating them with the scandals of the German Anabaptists of the sixteenth century, from whom they claim to be historically distinct. From the same feeling, the modern sect in Germany and Holland style themselves *Taufgesinnte.—From the Denominational Reason Why, just published.*

Sabbath Schools and Education.

ON CATECHETICAL INSTRUCTION.

THE Rev. S. G. Green, in his Introduction to the "Scripture Catechism," noticed at page 212, says:—

"It cannot be denied that this method of teaching has of late years fallen very much into disuse. A few words may therefore be useful, if only to call attention to a neglected duty. The catechetical system includes a certain arrangement of scriptural topics, and a certain method of presenting them.

Now the importance of the former cannot be reasonably questioned. In every department of human thought it is essential to completeness of knowledge, that the facts ascertained, and the principles educed, should be systematically arranged. It is thus only that the astronomer can read the stars, or that the scientific historian can determine the laws which regulate the life of nations. So with the diviner truths of scripture. They stud the page as the stars do the heavens; and the religious instructor is the astronomer who descries their order, and, in some sort at least, comprehends their hidden relations.

Not that it is within the power of man to do this perfectly. We cannot weigh the Infinite in our scales, nor the Eternal in our balance. There are relations and secret harmonies of truth that, at the very best, we must imperfectly discern. Hence the confessed inadequacy of all human creeds, and of the catechisms based upon them. This fact, moreover, has occasioned an antipathy to both. 'Take the bible as it is,' it has been said, 'in its own order simply; and do not attempt to systematise, or even to arrange.' So many a skeleton of divinity has been constructed, with anatomical regularity, but anatomical rigidity and coldness, that warm christian hearts have cried out, 'Give us not this but life.' Yet, we submit, the bony framework is necessary to that life in all its higher forms. The vertebræ, 'clothed with flesh, and fenced about with sinews,' are the essentials of all vigour and nobleness. Take them away, and the result is the *mollusc*,—soft, inert, and without vitality.

Now there is no better way of combining the intelligently systematic display of truth with its living spirit, than the exhibition of it in the very language of scripture. This is the distinction upon which the following pages rest their claim. The questions are human, so is the arrangement; but in this framework, prepared with devout and conscientious care, are set divine truths in divine language. Here and there explanation is attempted, but always in phrase as nearly as possible identical with that of the living oracles. The stanzas often appended of course make no such claim. They are culled, however, if not from the most poetical, at least from the most scriptural and fervent of our christian bards. A verse of a hymn too will often seize the memory when a paragraph in prose would slip through; and so linger upon the ear, the echo of a bible truth, 'like the vibration of the air after the bell has struck.'

The christian minister, it appears to us, and the christian parent, as well as the teachers in bible-classes, may make most valuable use of a book like this. The former, on Scriptural authority, is one who '*catechiseth* in all good things.' To the latter the command is given, '*Catechise* a child in the way he should go.'* We prescribe no invariable method of performing the duty. That the words and statements of holy writ should be accurately stored in memory will be the aim of all wise instructors. Formality is to be avoided, but not so as to introduce laxity. Then what a scope is given by these passages for explanation, for illustration, for exhortation, warning, and appeal! Many an answer may be made the text for a gentle, loving household sermon, or for a yet more earnest and solemn pastoral admonition.

Care in preparing every lesson we would emphatically recommend. Let no instructor think that, because the book is ready to his hand, his work is done. His duty is far greater than that of simply hearing a task. If he, as well as those whom he teaches, should come to the hour of instruction after a close and thorough study of the appointed subject, stores of illustration will have been accumulated, shades of meaning apprehended, and a vividness of impression felt, which in a careless or commonplace discharge of the duty of 'hearing the catechism' would all be lost."

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* See Gal. vi. 6; Prov. xxii. 6, margin.

Religious Tracts.

TRACT DISTRIBUTION IN AMERICA.

Tracts in Packages.—A Gentleman from Philadelphia recently related an incident in a Brooklyn prayer-meeting, showing how God blesses small instrumentalities for the conversion of souls. A dry goods merchant in Philadelphia had been in the habit, for a number of years past, of putting tracts and religious books in his bales and packages of goods, when he sent them to his customers. While travelling in Ohio lately, he stopped at a village over the sabbath, and visited the sabbath school in the place. The superintendent asked him to address the children, which he did. In the course of his remarks he spoke of his habit of placing tracts and religious books in his cases of dry goods, before sending them away. After the school was dismissed, the superintendent asked him if he remembered sending a package of goods to him nine years before, in which he put a religious book addressed to his wife. She read the book, and God blessed it to her conversion. That wife, said he, has gone to join the countless throng around the throne of God in heaven. In the same box, said the superintendent, was a tract. It lay about the store for some time, and finally was brushed down among some waste paper. His clerk was going out on a gunning excursion one day, and picked up some of the waste paper for wadding for his gun, among which was the tract. When out in the woods he took out his wadding, and his attention was arrested by the tract. He read it; religious anxiety was awakened, and he never found peace, till he found it by believing in Jesus. And in this great revival, that young man has been a burning and a shining light, labouring continually to win souls to Christ. The book, said the superintendent, has been lent, going from hand to hand, and only the judgment day will reveal the good which it has done.

Intelligence.

BAPTIST.

FOREIGN.

Australia, *Brisbane.*—We have reason to bless and praise the name of our Heavenly Father for his continued care over us. As a church we continue to prosper, keeping the unity of the Spirit in the bond of peace. On the first Lord's-day of the present year seven persons were received into the church, who, with seven others received a few weeks previously, make fourteen added to the church since our pastor's return from Victoria. Our prayer meetings continue to be crowded, and are seasons of great spiritual profit; the work of conviction and conversion is still going on amongst those who attend on the ministry of the Word. Both old and young, as well as middle aged persons, are witnessing the gospel to be the power of God to the salvation of their souls. The efforts of our pastor are not alone confined to Brisbane: there is the German station, some six miles out of town, where brother Kingsford, one of the deacons of this church, preaches; and also the Rev. B. G. Wilson. At this station there are most interesting services held, from time to time, throughout the year. The tea meetings are always well attended, being not only well provided, but are seasons of spiritual profit, and appear to be greatly delighted in by our Brisbane friends. Some six months ago the neighbouring town of Ipswich, distant some twenty-five miles, was visited on the occasion of one or two brethren from Sydney (members of the church under the pastoral care of the Rev. James Voller) coming to settle there. Others in Ipswich, who yearned for scriptural ordinances and christian fellowship, united with our Sydney brethren. A place was rented that had been used as a bowling saloon, and was very conveniently fitted up as a preaching room; here our pastor has gone whenever he could and preached the word of life; his efforts have been heartily seconded by the friends on the spot, and by our esteemed brother Kingsford, the deacon before alluded to. The result of this little cause has been the establishment, on the second Lord's-day in this year, of a baptist church, numbering eight members. A young brother is now there who, filling a secular situation, preaches in connexion with the Rev. Thomas Deacon, every Lord's-day. Our aged brother Deacon* some years since followed a son of his to Ipswich; here the father and son opened a place, at their own expense, for the worship of God. After the death of his son, our brother continued to preach without fee till spoken to on the subject by one who attended his ministry, after which collections were made once a quarter towards defraying expenses. Our brother considered his desire for the welfare of God's cause might be more efficiently carried out by a minister of any evangelical denomination filling his place; accordingly our Independent brethren sent one of their ministers, who took charge of the church then under the care of brother Deacon, who freely resigned all, and with the little company joined as a member and held communion with them for years, labouring in any department of usefulness to promote the cause of christianity. The minister who took charge of this church was succeeded by another (also an Independent), the baptized portion of the church stood firm to their engagements to this minister, and to the very last were amongst his most faithful supporters, not one of them withdrawing from their post, or from his ministry. But that connexion came to a termination last Lord's-day; the minister having resigned the pastorate of that church within the same hour in which the new baptist church was formed. Neither of these circumstances, however, have arisen out of the other. Thus God is extending his cause amongst us. And as we are now an independent colony, we sincerely pray that God's blessing may rest on all the efforts which are being put forth for the extension of that kingdom which is everlasting, and of that dominion which endureth throughout all generations.

Aus. Bap. Mag.

Melbourne, Albert Street. — Sermons commemorative of the opening of this church were preached by the Rev. Isaac New, on February 26, in the morning from Psalm cxviii, 27, "God is the Lord who hath showed us light; bind the sacrifice with cords to the horns of the altar;" and in the evening from Isaiah ix. 6. "The everlasting Father." The collections after the two services amounted to £80 6s. On Thursday, March 1, the anniversary tea meeting was held, when a large audience assembled, but on account of the extreme wetness of the day numbers were prevented from being present. The Rev. I. New, the pastor of the church, presided, when letters of apology for absence on account of previous engagements were read from the Revs. R. Fletcher, W. B. Landells, R. Hutchison, and J. Taylor. The meeting was addressed in most effective speeches by the Revs. W. R. Lewis, A. Morison, J. L. Poore, J. S. Sunderland, W. Poole, W. R. Wade, and J. Collins. The collection, including profits of the tea and positive promises, amounted to nearly £700; independently of which nearly £2,000 had been realized towards the building fund during the eighteen months since the church was commenced, while £1000 had been raised during the year for the current expenses of worship—facts demanding thankful acknowledgment for the Divine blessing.

DOMESTIC.

MR. SPURGEON'S VISIT TO THE CONTINENT. The friends of this popular preacher met at New Park-street chapel on Monday evening, June 4, to take leave of him for a short time, as he is going to have a tour through Switzerland, and will be absent from his congregation about two months. Mr. Spurgeon has, for some time past, complained of great weariness, brought on, no doubt, by his indefatigable zeal. The amount of his labours may in a measure be estimated, when it is stated that for the last seven years he has preached on an average ten sermons a week, always to large congregations, but sometimes to as many as 30,000 souls at one time, besides other public duties. There appears to be no doubt that his physical and mental energies greatly need a relaxation from such excessive toil. He has several engagements to attend to in some of the principal cities in Germany while absent from England. The esteem in which he is held by thousands in London was manifested on Monday evening, as the chapel was crowded to excess. Several addresses of good-will and affection towards him and his wife were delivered by his deacons and elders. During Mr. Spurgeon's absence various eminent ministers will supply his place, both at Exeter Hall and New Park Street. It is the intention of the building committee to get the New Tabernacle so far advanced towards completion as to hold a monster meeting in it on Mr. Spurgeon's return.—*Times.*

MR. SPURGEON IN WALES.—This celebrated preacher lately visited Abercarn, where he preached in a large field belonging to Mr. Rogers, to at least 20,000 people. Our informant says that among those present were the Lord-Lieutenant of Monmouthshire and Mrs. Leigh; Lord Tredegar, Lady Tredegar, and family; Lord Llanover, Lady Llanover, and family; and a large number of the leading gentry of the county. Previous to commencing Divine worship it was represented to the great preacher, that it would be advisable for the large concourse of people to move aside, to enable the several carriages-and-four to approach nearer the platform, so that the occupants might more easily hear him, upon which he replied that he did not come there to preach to horses but to men; four horses and a carriage would occupy the ground of fifty people, and, therefore, the horses and carriages must remain where they were. We are also informed that after the service the Lord-Lieutenant sent for Mr. Spurgeon, and invited him to come to Pontypool; but Mr. Spurgeon replied that he was sorry he could not comply with his lordship's wish, as he had full engagements for the next two years. —*Cardiff and Merthyr Guardian.*

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* Formerly of Leicester, and afterwards of Bourne, Lincolnshire.

Ireland, *Ballymena.*—The Rev. John G. McVicker, who has for some time laboured in the neighbourhood of this town, having adopted the sentiments of the baptist denomination, has been invited by a company of christians, lately united in church fellowship, to take the pastoral office among them. A considerable congregation has been gathered in the town; and great opportunities of usefulness are afforded throughout the district. The Committee have, therefore, been strongly urged by many friends in Ireland to adopt Ballymena as a station, and to recognise Mr. McVicker as an agent of the society. They have been prompted to comply with these earnest solicitations by the conviction that such assistance was absolutely essential for a time, and that the prospects of permanent usefulness rendered it their duty to incur the responsibility of augmented agency. Mr. McVicker says, in acknowledging the communication from the Secretary: "I feel very thankful that the Society's Committee have been led to the decision in regard to Ballymena which you announce. The future is known to God only; but judging from the experience of the past here, from the truth of our cause, and from the promise of the blessing of God, it seems no more than reasonable to hope for an encouraging amount of prosperity."

Margate, *Ebenezer Chapel.*—The church meeting here have resolved: "That the name of Ebenezer be discontinued, and henceforth this place of worship be designated and known as the Baptist Congregational Chapel," thus giving prominence to the distinctive principle of the denomination which is but one section of the great dissenting community of Congregationalists. Other churches in the East Kent and Sussex Associations have expressed a similar intention.

Maesteg.—The tabernacle baptist chapel was re-opened, May 6 and 7, with several sermons to large congregations. Collections above £70. Above eighty members have been added since July, 1859, when Mr. W. L. Evans became pastor.

Wainsgate, *near Hebden Bridge.*—A new baptist chapel was recently opened here with sermons and a tea meeting. The place will seat 700 hearers, and will cost, with schoolrooms and minister's house, £1,458. This, at the close of the services, was cleared off, and a balance of twelve pounds left in the hands of the treasurer. We congratulate Mr. Bamber, the minister, and his friends, on this noble achievement. May it be an example that shall be imitated by many!

Harlow.—Before his removal to Leeds, the Rev. F. Edwards, B.A., after a public tea meeting, the Rev. T. C. Finch, eldest son of the late esteemed pastor of the old chapel in the chair, was presented by Mr. Young with a handsome gold watch and chain in an elegant case. Mr. E. W. Finch then presented Mr. E. with an elegant inkstand, and a copy of "Robinson's Biblical Researches," in three volumes, from the young people.

Northampton.—On Tuesday evening, June 12, the Rev. J. T. Brown received a cordial welcome from a large assembly of friends in the Corn Exchange, on his return from the West Indies as a deputation of the Baptist Missionary Society.

Skipton, *Yorkshire.*—The foundation stone of a new baptist chapel was laid a few weeks ago by G. Foster, Esq., of Sabden, when Dr. Acworth delivered an address, and after a public tea meeting, about 150*l.* was subscribed.

Alvechurch, *near Birmingham.*—The foundation stone of a new baptist chapel was laid here, June 4, by W. Phillips, Esq., of Balsall Heath. The cause here was originally a branch-school of Cannon Street chapel, Birmingham.

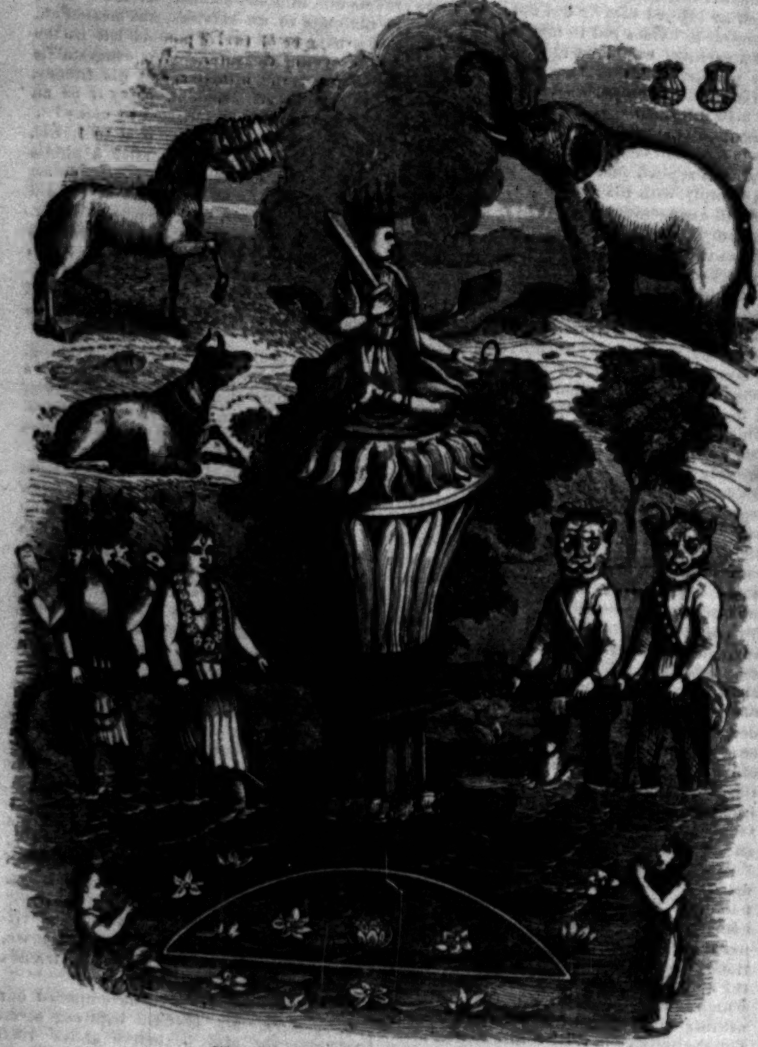
Maidstone, *King Street.*—We hear that a new Gothic structure is about to be erected on the site of the old chapel. The cost will exceed £3,000, but £2,000 is already subscribed, and they hope to open the place clear of debt.

Loughton, *Essex.*—The memorial stone of a new baptist chapel was laid in this village by Sir Morton Peto, Bart., on June 7, when Mr. Brawn, the pastor, gave a brief history of the church, and Mr. Brock preached in the evening.

Somerleyton.—Before leaving this village for Shepherd's Bush, Mr. Shakspeare, the minister, was presented by his friends with a handsome silver inkstand.

Burwell, *Cambs.*—We have opened our new gallery. Mr. Hyward baptized seven disciples on May 6, before above 1000 spectators.

Recent Ordinations and Recognitions.—Mr. G. Davies at Moor-lane, Bolton.—Mr. Gee, from Coventry, at Market Harborough.—Mr. A. T. Eden, at Burford, Oxon.—Mr. James Shick, at Parley, Dorset.—Mr. H. H. Bourn, at Buckingham.



SECOND INCARNATION OF VISHNU

MISSIONARY.

HINDOO CONVERTS.

Mr. Page, at the annual meeting of the Baptist Mission in April, related the following interesting and encouraging facts. He said:—"My sphere of labour has been chiefly amongst the poor; and I glory in this, that Christ, in his providence, called me to preach his gospel to the poor. An aged wanderer found her way to Barisaul; she came to me, and then she said, 'Sir, I am an old heathen woman; for thirty years I have been looking out for the great good, but I have not found it, and now I come to you; can you tell me of it?' We rejoiced to see an aged woman like that coming to hear of Christ; we took her in; we kept her many a long day; we taught her, and the aged woman was such a docile, teachable creature! By degrees light seemed to beam upon her darkened mind; her prejudice vanished; she came every day to the little chapel to listen to the word. She would weep over many an expression showing the love of Christ to souls. Many a time I have seen that aged woman arise full of tears after I have been preaching; and then she used to come to us and ask questions, whether Christ was the Saviour, and whether he would save her too? At last she obtained hope, and was enabled to realize Christ as her Saviour. She offered herself for baptism, and we received her with great joy. After her baptism this aged convert said, 'Oh, sir, I want nothing more; I have found Jesus, the Saviour of my soul. For thirty years I have been seeking for God, and, having him, there is nothing in creation that I desire.' The poor old woman was so happy, so unaccountably happy, that some of us living near her began to think that something might happen to her; and, strangely enough, four days afterwards she dressed herself clean, and going to every one of the christians living near, wished them all good-bye most affectionately, saying to each, 'Brother, sister, I have found Christ, and now he beckons me away. I am going to my Lord, I feel I cannot live any longer.' A few days after she was suddenly taken ill. I went to her and supported her. She died in the course of half an hour, crying out, 'O Father, O Lord, receive my soul.' I will mention another case of a woman named Amoree, who was a great sinner. But, oh, the power of God! Shall we not rejoice in the display of his wondrous mercy? This poor woman was, in her village, the very pest of society. One day she heard that some christians were near; she found her way to our chapel, she heard the preacher, she came again and again. At last she felt the power of the grace of God, threw off caste, and joined the christian community. She bitterly mourned over her past sins, she abhorred her very self, and longed to know more of Christ. She was encouraged to cast herself upon the Saviour, and she believed in him, and was baptized in his name; she lived a most consistent life, and died, praying to her Saviour to save her immortal soul. Christian friends, this is conversion! But it will be said these were poor weak women, and that poor weak Hindoo women may be easily affected. Let me refer to the case of one or two men. There are in the village of Diggaleer, established in the midst of an immense swamp, two men, brothers, of the lowest caste. And before christianity was brought to that village, though the lowest caste, they were the most noted of men. They were always employed by the landlords of the villages to fight their battles with clubs. They were thorough Bengalee clubmen. They have confessed to me that they have fought many a desperate battle, inflicted many a desperate wound, and they have said, with sorrow, that they may have slain some of their fellows. They were fierce men to look at. However, the gospel came into the village, and these ruffians, for they were nothing else, who cared neither for religion nor law, for public opinion nor the decision of the magistrates, who used to be hired out merely to break the heads of their fellows, heard of the gospel; it entered their heart; and now they are two mild, patient, enduring, consistent, praying men. I have seen the elder of them, when anything particularly offended him, when the landlords in those parts persecuted the christians (and I could tell tales of persecution too, but not to-day)—I have seen his whole frame swelling as it were, the old passion rising up within him, and I have said, 'Think of Christ.' His eyes have filled with tears, and he has said, 'Sir, that is it—that subdues me.' They have endured two persecutions; twice has all that they possessed been taken away from them, because they professed the name of Christ; but they rejoice amidst it all. God's word is a comfort to them. We had another man of a different stamp, named Goluck. He was the most notorious thief in those parts. This man heard of the gospel, and became completely reformed. He, who was a regular professional thief stole no more, he lived a christian life, and died a truly christian death, praying to Christ to save him. I will refer to another instance. A boy named Sookeram was very sick, even unto death. His mother went to the Brahmins, but they despised her. She then made this vow, "If Mohadal restores my son, and if he does not die, I will when he grows up, let him swing on the churruck at the swinging festival." She kept her vow. When he was about fifteen years of age he was swung, and he has the marks on his back now. He became a wicked youth; he used to take tracts and make kites of them, and say, 'There are your tracts.' One day he got something a little heavier than a tract, that would not fly so easily, namely, a copy of the New Testament. He read that Testament, chapter after chapter, he asked concerning many of the things he read, and by degrees was so impressed with the truth of Christianity that he avowed himself a Christian. His parents shut him up for three days, guarded his house, placed men all round the village that no Christian should get to him. He burst from his house, left all that he had, threw in his lot amongst us; and mark his course. Soon after his baptism it was told us that in a village called Sahlar, belonging to a zemindar, who is one of the most bitter enemies of the Gospel, two families had embraced Christianity. Sookeram no sooner heard of it than he posted off to this village, and with another native preacher encouraged these people, read and prayed with them during the entire day. The next morning, ere the sun rose, a band of clubmen came down upon these houses, surrounded them, and seized him and the other christians and carried them away to the office of the zemindar. They tied him up hands and feet and beat him. They continued this day after day for some time, and said to him, 'Will you abandon christianity? will you abandon the Lord Jesus Christ?' 'Never,' said he, 'never will I give up Christ;' so it went on till the second sabbath, when he and the others commenced singing a hymn, and then to pray, and to speak to the people that came near. Finally, the zemindar said, 'Send him away; whoever goes near him hears nothing but about Jesus Christ as the Saviour of the world; turn him out of the village, or he will corrupt the whole place.' He is still living, quite illiterate, but a consistent christian man. Let me refer to one case more, and I have done. It is of an old man with a large family. He has been a sincere and consistent christian for seventeen years. He has endured three persecutions; three times has this poor man lost his all; the landlords have plundered his house, have carried everything away. The last time was only in June last; he was robbed of all that he had been collecting for the past ten years, and was once more reduced to the most abject poverty When I was wishing him good-bye for the last time, and shaking him by the hand, the old man's eyes filled with tears, and he said, 'Sir, you know what they have done to me; you know that three times they have taken away all that I have had; three times more let them plunder my house, they may take everything away but Christ, my treasure they shall never take away.'"

RELIGIOUS.

The Sultan Reads the Bible.—A missionary in Turkey writes, in a recent letter:—"The splendidly-bound Bible presented to the Sultan some three years ago has been in frequent use ever since. The Sultan is reading the Bible constantly, not only at home, but also when going abroad on visits. The Bible, well packed in a splendid box, and an Oriental reading-desk, such as they use in reading the Koran, are carried after the Sultan wherever he goes to stay a couple of hours. (It is customary to carry everything which it is supposed he will call for.) Last week he went to see Kirza Pasha. The Pasha had business ready for his Sovereign, but the Sultan called for his Bible, and after reading for two hours, he rose and went off, leaving the Pasha to manage his business as best he could. The Pasha, it is said, became very angry when the Sultan was gone, exclaimed, 'It is too bad; the Sultan is poring over that book continually, and cares nothing more for the affairs of the State.'"—*New York Protestant Churchman.*

Sweden.—The question of religious liberty has again been before the Diet, and again decided. The burghers have rejected the bill on the ground that it was not favourable to religious freedom. Fines and imprisonment can be inflicted on any one teaching doctrine contrary to the dogmas of the Lutheran creed. The bill, moreover, placed in the hands of the clergy this power. They coveted the distinction, and no one doubts their readiness and ability to wield it. On this ground the House of the Burghers rejected the measure. Now for any convert which our brethren or others make from the lifeless dominant religion of the State a fine may be imposed, or imprisonment follows. State churches every where impede the spread of truth. They lurk in the path of progress in all nations. Not long will the Swedish people tolerate this oppression. Opinion without the Diet is against this; and the intolerant spirit of the church is condemned everywhere.

Garibaldi on Popery.—Garibaldi lately, in a reply to the students of the University of Pavia, thus spoke of the cause of his country's ruin:—"In the midst of Italy, at its very heart, there is a cancer called Popery—an imposture called Popery. Yes, young men, we still have a formidable enemy, the more formidable because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of satan. This enemy, young men, is the priest!—the priest, with few exceptions."

A Royal Preacher.—The Rev. G. Osborne, one of the secretaries of the Wesleyan Missionary Society, stated in a recent speech that the king of one place in the South Sea Islands was an excellent local preacher, and went about every sabbath preaching the Gospel.

GENERAL.

The Attempt to Falsify the Religious Census.—This is not a mere conflict of sentiment or feeling, and the Dissenters have a larger stake in the decision of this question than the mere desire to figure respectably. Great political issues may be dependent on the figures of the next census. The statistics which would be fabricated under the bill as it now stands, would be employed to increase the dominancy of the Established Church, and to prevent Dissenters obtaining any further concession of justice and right. For a time Tory statesmen would think it safe to insult a seemingly small minority of the population, and Whig politicians would turn a deaf ear to their most reasonable requests. We say for a time, because the political power and earnestness of Nonconformity would ere long dispel such delusions. But meanwhile the struggle between the contending parties would, we believe, be carried on with a degree of bitterness and irritation to which we are now happily strangers.—*Liberator.*

State-Aid in Victoria.—In the Legislative Assembly at Melbourne, the State Aid to Religion Abolition Bill, introduced by the Government, and the second reading of which was preceded by a call of the House, has been read a third time and passed, with almost perfect unanimity. Not a voice was raised against the measure, and in a House of fifty-four members only five voted against the second reading. The bill provides that the grant shall exist as at present till the close of 1861, and shall then cease. Jews are now for the first time to share in the grant while it exists.

Death of Peter Parley.—The American papers announce the death of "Peter Parley," as Mr. Goodrich familiarly designated himself. This is a name which is endeared to tens of thousands of juveniles on both sides of the Atlantic by its association with a large number of the most popular books for the young that were ever written. Mr. Goodrich's stories were eminently calculated to captivate the young; and certainly they in an equal degree combined instruction with amusement.

Exhibition of 1862.—We see with pleasure that the amount decided upon for a guarantee fund for the Great Exhibition of 1862 has not only been raised, but exceeded; the present amount being £265,750. A portion of the land at Kensington, purchased from the surplus of the former Exhibition, has been applied for.

REVIEW OF THE PAST MONTH.

Monday, June 25th.

At Home.—It is pleasing from month to month to record the long-continued health and safety of our beloved Queen and the royal family.—The House of Lords—we had nearly written "obstructives"—have done as we expected, in rejecting the Church-rate Bill by a large majority. Well; let them; it is little matter. We have yet access to the parish vestry meetings where we can always have an audience, such as we cannot secure elsewhere, to hear our lectures on the evils of the church and state system, and that just now is worth something. We hope our friends will avail themselves of every such opportunity.—But the Census Bill now calls for our undivided attention and most vigorous opposition. *We hope that not a single baptist church and congregation in these realms will neglect to send up a petition directly* against this jesuitical scheme for damaging the dissenters; for there is far more in it, or rather there will be far more come out of it, than appears on the face of it. For although those clauses of the bill which inflicted a heavy fine for refusing to reply are withdrawn, the agents employed will be for the most part churchmen; who, if they do not get decided replies will of course put down all such as belonging to the church. This slippery scheme for sliding a million or two of "nondescripts" into the church, has "slippery Sam" of Oxford for its author. But we must let him see that it "wont do." Be prompt; for if ever dissenters were likely to be damaged it is now.

Abroad.—A report has just arrived that we are likely to come to terms with China without fighting. This is good news, not only because of the great sacrifice of life and suffering that will be avoided, but the vast expense of money which will be saved. We only regret that the news did not reach us in time to deprive the Lords of their chief excuse for refusing to repeal the Paper Tax.—Next, Garibaldi has succeeded in Sicily, and by one bold stroke has taken Palermo, the chief city of the island. He is truly a wonderful man.—By some trick Napoleon got hold of a private letter from the Regent of Prussia to our Prince Consort, and so he must see the Regent about it. They have just met at Baden; and the petty sovereigns of Germany, forgetting their fathers and the first Napoleon, must needs, like moths round a candle, come buzzing around the Emperor! They must all take care, for they may depend upon it, now Savoy and Nice are secured, the old question of the Rhine boundary will come next.